



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By ¹ The Heaven ^w the zodiacs ² possessor.	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾
2. By The Day, the <i>man'oo'de</i> (<i>that which was promised</i>).	وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾
3. By ³ a witnesser and <i>mashboo'de</i> (<i>that which was witnessed</i>).	وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾
4. (<i>Had been</i>) killed ⁴ the rut's ⁵ companions.	قَتَلَ أَصْحَابِ الْأَخْذُودِ ﴿٤﴾
5. The Fire ^w the fuel ⁶ possessor.	النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾
6. <i>Edb</i> (<i>whereas/ while</i>) they (<i>are</i>) on it ^w sitters.	إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾
7. And they (<i>are</i>) on what they ^z do by the believers (<i>are</i>) witnessers/testifiers ⁷ .	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾
8. And not they ^z resented ⁸ of them except that they ^z believe by Allah, The Mighty The Hameede (<i>iteratively praised and multitudinously praiser He</i>).	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾
9. Who for Him (<i>is</i>) the Heavens' ^w and the Earth's ^w proprietorship; and Allah over every thing (<i>is</i>) <i>Shahedon</i> (<i>Witnesser/ Testifier</i>).	الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾
10. Verily who ^r <i>fatano</i> (<i>they^z engaged in sinful/immoral/unpraised deed/say</i>) the he-believers and the she-believers afterwards not they ^z repented, so for them (<i>is</i>) Hell's ^w torment and for them (<i>is</i>) the burning-torment.	إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ فِيهِ خَالِدُونَ ﴿١٠﴾
11. Verily who ^r they ^z believed and they ^z worked the righteous-works ^w for them (<i>are</i>) gardens ^w run ^w from under it ^w the rivers; <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) the win the big.	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾
12. Verily your ^t Lord's seizing (<i>is</i>) surely severe.	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾
13. Verily He, [<i>He</i>] initiates and repeats [<i>He</i>].	إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾
14. And He (<i>is</i>) The <i>Ghafooro</i> (<i>iterative Forgiver</i>) The <i>Wadoodo</i> (<i>repetitive affection Giver</i>).	وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾
15. The <i>Arshe's</i> ⁹ (<i>Throne of Kingship</i>)'s Possessor, The Supreme.	ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “السَّمَاءِ,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning.

² The word “البروج” has *many* meanings. That is why Qur'an commentators have differed as to its *exact* meaning. Some said the *constellations*, other said *castles* in the Heavens, yet others said the *watchers* in the Heavens, and yet other said the commonly known twelve *zodiacs*. See القرطبي.

³ Ibid.

⁴ Every expression in The Qur'an “*had been killed*” means “*had been cursed*,” says Ibn Abbas. See القرطبي.

⁵ The word “الإخذود” means *sunken track*. See الراغب.

⁶ The word “الوقود، بفتح الواو” is *firewood*, but also it could mean any *fuel*. See اللسان.

⁷ The word “شهود” could carry a *double* meaning: (1) *witnessing*, or (2) *witnessers*.

⁸ The word “نقم” in “تنقموا” could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved* or *denied*. See الراغب and اللسان.

16. <i>Fa'aalon</i> (Ever/ <i>Stalwart-Doer</i>) for what [He] wants.	فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾
17. Has come (to) you ^g the hosts' narration.	هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾
18. Pharaoh and <i>Thamooda</i> .	فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾
19. Rather who ^r unbelieved they ^z (<i>are</i>) in gainsay.	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
20. And Allah from beyond ¹⁰ them (<i>is</i>) Surrounders.	وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾
21. Rather it ^x (<i>is</i>) Qur'an ^x Supreme ^x .	بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾
22. In a tablet ^x <i>mahfoodhen</i> ^x (<i>that which is being kept-up safe and secured</i>) ^x .	فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

⁹ The word “العَرْش” in the Arabic means: المَظْطَجعُ أو السِّرير الذي يُجْلِس عليه. Thus, “العَرْش” is “سِرير الملك” See the *اللسان*. In *Ayah* 23 of (S27) *an-Namik*: “...and for her a great *Arsh*.” (S 27: 23), clearly means the “*Arsh*” is the “*Throne of Power and Dominion*.” And according to الحديث المتفق عليه = The *Hadeeth* which is agreed upon, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*. So, I profoundly know not he did regain consciousness before me or he was recompensed by the *Toor* (*Mount*). See شرح العقيدة الطحاوية. Refer to the attached list of *References*.

¹⁰ The word “وراء” in “وراءهم” means:

- (A) “القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدّر عليه، مثلاً: و يذرون وراءهم الآخرة.”
 (B) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”
 (C) ولد الولد. So, here (1) or (2) could apply. +